لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

KHILAFAT LIBRARY

THE REVIEW OF RELIGIONS

March 1966

EDITORS

S. D. AHMAD

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eightees of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

KHILAFAT LIBRARY

The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to reestablish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran (3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as the Khalifatul Masih II. During his 52 years of Imamat the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, the Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islaho-Irshad,
Sadr Anjuman Ahmadiyya
Rabwah, West Pakistan.

(For Foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions
Tahrik-i-Jadid, Rabwah, W. Pak.

Printed at the Nusrat Art Press, Rabwah, and Published by M. Masud Ahmad B.A.,
for the Sadr Anjuman Ahmadiyya, Rabwah, West Pakistan.

The Review of Religions

A Monthly Magazine Devoted to the Cause of Islam

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

KHILAFAT LIBRARY

EDITORS

S. D. AHMAD M. G. AHMAD

ASSISTANT EDITOR

CH. ALI MUHAMMAD B.A., B.T.

Contributing Editors

Mr. Nafees-ur-Rahman A. G. Soofi,
Prof. Chaudhry Muhammad Ali M.A.
Mr. Bashir Ahmad Orchard, Br. Guiana
Khan Abdur Rahman Khan Bengalee, U.S.A.

Annual subscriptions including Packing and Postage :

1.	Pakistan, India and Ceylon :	... Rs. 10
2.	England and other Sterling Areas	... £1.
3.	U.S.A. and other Dollar Areas :	... $3.00

Note :- All Cheques and Drafts should be on any bank in Pakistan. But if these are on any foreign bank, a collection charge of 50 cents for U.S.A. and 4 sh. for U.K. should be sent in addition to the subscription as above.

CONTENTS

1. Pathos of the Religious ... 69

2. The Claim and Position of the Promised Messiah ... 78
Sufi A. Q. Niaz

3. The Truth about Khatm-e-Nabuvvat—II ... 80
The Late Hazrat Mirza Bashir Ahmad

4. Letter from America ... 102

KHILAFAT LIBRARY

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

The Review of Religions

RABWAH, WEST PAKISTAN.

Vol LX MARCH, 1966 No. III

KHILAFAT LIBRARY

PATHOS OF THE RELIGIOUS

The tragedy of Twentieth century man is that he is torn between two extremes—a materialistic concept of life, on the one hand, and a natural, innate spiritual urge, on the other. There is a constant inner conflict, his mind rejects the spiritual concepts and doctrinal beliefs of traditional religions. But his heart is full of religious and devotional longings; his soul yearns for spiritual experience very hard to come by.

It is a healthy sign that this plight of modern man, this conflict between his materialistic habits of thought and the deep-rooted but hidden longings of the human soul, is finding growing recognition in sermons and discourses of the Church fathers, and in the works of pschycologists and philosophers. It has become a corro-

sive question for all engaged in studying man and the complex external and internal forces that make him what he is. Many eminent personalities in the religious and philosophic fields have invested entire life - times in demonstrating that religion and science—faith and reason—need not contradict each other. There are scientists, most of them of the very first order, who have the courage to declare that religious beliefs, even the apparently unreasonable dogmas of traditional religions, do not, necessarily, overstep the confines of reason and logic; and to a certain extent they have proved their point. Thanks to the efforts of these eminent men of science and religion, much has been achieved: many have found satisfying answers to some of the questions raised by their intellect. But still, the general trend towards materialism, with all its demeaning consequences, is gaining ground, and there are many and varied sources that provide the strength and vigour materialism needs for its life and progress.

KHILAFAT LIBRARY

There are powerful political and economic interests bent upon furthuring their own ends by exploiting man's unsatisfied spiritual hunger; there are ambiguous philosophical doctrines and psychological theories hiding their superficial character behind a screen of an apparently sound logic and a jargon of unintellgible, confusing terminology; and there is a deep-rooted religious and intellectual conceit in the mind of most of those self-appointed custodians of man's spiritual heritage—the exponents of dead religions—who, unfortunately, are looked upon as holders of the keys to all the complex, intricate, and crucial problems of human civilization and culture.

Yet none of the entire galaxy of these politicians, philosophers, psychologists, and scientists, has access to these keys. Nor, for that matter, have those who pose as the saviours of mankind, these preachers of theologies belonging to the past which have no place in the world of the 20th century. It is because of this fact, this sheer inability, on their part, to reach out for these keys, that all efforts to bring man back to a spiritual understanding of life, to a better understanding of his own self, and of his place in the cosmos, continue to fail. All these endeavours, however well meant, remain entirely futile. They serve no useful purpose and have no practical utility.

Current endeavours to revive man's faith, or at least, his interest in religion, can be roughly divided into two broad categories, according to their line of approach. Either they are emotional, or they are intellectual.

KHILAFAT LIBRARY

The emotional approach finds expression in a swelling stream of sermons and admonitions, from the pulpit, and in the literature constantly poured out by various revival movements in the realm of religion. But these are only exhortations to be more mindful of the deeper yearnings of the soul, without telling anybody how it should, or could, be done. There are appeals to be more pious, without explaining what is piety, or how it can be attained.

These exhortations and appeals resemble a doctor's advice to the patient to hurry up and get well, without making any diagnosis, and without prescribing a remedy. The result in both cases is frustration and despair.

Except in the case of a few fanatics, such efforts can neither quench man's spiritual thirst, nor can they bring any comfort to the mind assailed by doubts of a hundred kinds. They neither point out the goal, nor do they show the way that leads to it.

Consequently, there is an ever - widening breach in faith and reason, a breach that deeply disturbs even the 'most pious'. Even those deeply religious, do not in fact, accept religion knowingly and conciously in all its entirety. Their religion is mostly concerned with their behaviour at the Sunday Service. It has little to do with their everyday life. It has no influence on their lines of thought, usually materialistic in the extreme. This attitude on their part has an adverse offect on the cause of religion, on everything that stands for the vital role of moral and spiritual values in human life. It reduces positive faith to the level of cheap hysteria, or cheap hypocrisy, or degrading superstition, in its turn, which further widens the gulf between, let us say, the mind and the soul.

KHILAFAT LIBRARY

Endeavours to reconcile man to religion, where the approach is, or at least is claimed to be, intellectual, are multifarious, and varied, according to the strength of the mind behind them. At the very first glance, some are shockingly superficial. Others manage to acquire quite an impressive pretence to be scholarly, scientific, elaborate, and bold. They display heaps of knowledge; they claim to have the power of an incisive analysis, even if, in doing so, they have to disembowel themselves of their own entrails; they

make a flashing use of specialised, but very abstruse, terminology, which only baffles and confuses the average layman, and seeks to force him into an acceptance of views they choose to ascribe to some Big Gun, a Freud, a Spengler, a Russle or a Sartre, —even in fields where their heroes calim no finality for their thoughts and theories.

In all these intellectual movements, however, one thing is strikingly common; they try to subordinate religion to the dictates of their own philosohy; and they press their religious beliefs into intellectual patterns of their own making.

KHILAFAT LIBRARY

There is no doubt that, with the advancement in science and learning, and with the intellectual development of man, through thousands of years, he has attained to a stage of evolution where the voice of faith must be corroborated by reason. But this cannot be, it must not be, at the expense of religion. 'Despiritualization' of the spirit can hardly be said to be a fit method to achieve this. Nor, for that matter, in many situations, is the method of setting up a palpably faulty human reason as the sole and final arbiter of truth.

But, unhappily, this is exactly what is going on under the influence of these intellectual religionists. There are many otherwise highly educated and intelligent people who have reduced religion, conciously or unconciously, to the inadequate level of their own minds. Revised and modified, their faith is more a queer way of thought of their own, rather than a religion. At their level, even God but timidly raises

His head, more as a creation of their intellect, rather than their Creator. Remodelled and reshaped, He has become their slave, rather than their Master.

Thus, the dilemma confronting man, today, is not easily solved. If he accepts traditional belief as eternal truth, he finds himself torn by a serious conflict of the mind and soul, at the verge of an unbridgeable gulf beteen faith and reason. On the other hand, if he admits that a portion or whole, of religious tradition is wrong, untenable in the light of reason, he destroys not only something that has played the most important role in man's development, but the most important part of his own nature as well. Where this tragedy overtakes the human mind, spiritual satisfaction, inner security, moral and intellectual well-being—all that is good, and soft, and sweet in life vanishes from his world; he is left a mere animal—restless, harrowed by an inexpressible, a dumb anxiety, like a dog that has lost its master, the slave of his biological needs, of the smouldering flames of his own intellect, which burn their way into his heart deeper and deeper, even as he tries to assuage them, by a pretence that he is suitably taken up by his pursuit of some desire, aim, ambition or inspiration, over a point ostensibly sublime and of an overriding importance.

Yet the dilemma must be solved, if man is to rise at all higher than the rest of brute creation over the earth, squandering the most precious opportunities of his life, at the shocking level of mental and moral squalor, maddened at every point, when anything interferes with his lusty gratification of the lower animal instincts, sex and naked hunger.

At this crucial point, we, solemnly and clearly, venture to suggest that this dilemma is not by any means insoluble. It can be solved by those who are honest and courageous enough to undertake the quest for truth.

And this brings us to the age-old question. Does each human being, in the manner of Descartes has to make a fresh start in the quest for wisdom? Must there be a new theology, to meet the needs of each succeeding generation, in fact a new theology for every man?

KHILAFAT LIBRARY

Or, is there a body of eternal truths on which man can safely rely?

This is the question that must be answered, for herein lies the clue to the solution of this relentless dilemma.

Beyond question, there does exist a body of such universal, and fundamental, eternal truths. But to discover them is another thing.

The clue to these fundamental principles lies in recognising the One, spiritually reborn, enlightened, even to the point where he can justly be taken as a living example, a living embodiment, of such truths. For, the spiritual rebirth and enlightenment of generations depends, such is the unvarying record, not on ecumenical councils, as the Vatican 11 seems to think. It depends on the spiritual re-birth and enlightenment of the One, chosen by the Lord God, the Prophet of the Age, raised to retrieve the lost

children of heaven, and lead them, lovingly back to the portals of the Lord.

> "In those days.....the sun shall be darkened and the moon shall not give her light. And the stars of heaven shall fall and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds in great power and glory."

KHILAFAT LIBRARY

These things came about literally as Jesus had foretold. The sun and the moon were darkened—suffered eclipse [1894], under certain peculiarities as foretold by Jesus and other prophets. Near about the same time the world witnessed an extra-ordinary display of shooting stars in the night skies.

Thus did Jesus foretell his second coming which was fulfilled in the person and mission of Hazrat Mirza Ghulam Ahmad of Qadian [1835-1908] who claims to have come in the spirit of Jesus, "to give sight to the blind, lead seekers after truth to the object of their search and give to the acceptors of truth the good tidings of the pure fountain which is talked of by many but is discovered by few."

Those who don't believe in God and those who don't believe in anything will have to pause here for a minute and think. If there is no God in Heaven, how was it possible for a man to prophecy so clearly and so accurately about happenings

in the celestial heavens which were to take place nearly 2000 years after his death.

This is how faith is born and this is how the human eye can see the Hand of God at work in the universe.

Herein lies peace for man. There is no other way !

KHILAFAT LIBRARY

In a state of *Kashf*, time and again, it has been intimated to me that the person known by the name of Krishna, in Aryan history, was of the chosen ones of God, a prophet of Allah, for that period. Among the Hindus, the word '*autar*' means the same thing as does 'nabee' in Arabic. In the Hindu Scriptures there is a prophecy that in the later days shall appear an *autar*, ih the quality and spirit of Krishna, in fact his *buruz* ; and it has been made manifest to me that I am that Krishna. It is borne out by history that Krishna had two characteristic qualities ; *ruvaddar*, which means the destroyer of ferocious animals, or beasts of prey, and the wild swine ; he would kill them with reason and argument. The second characteristic quality of Krishna was that he bred and looked after cows. In other words, he be - friended the good, the meek, harmless, virtuous people. The same two attributes characteristic of the Promised Messiah, have been conferred on me in ample measure.[1]

[1] The Promised Messiah : Tohfa Golarwia, footnote on page 130 of the First Edition.

KHILAFAT LIBRARY

The Claim and Position of the Promised Messiah

(IN HIS OWN WORDS)

Eng. Sufi A.Q. Niaz

ALLAH, Whose will and purpose, in regard to everything, works in a mild and gentle, gradual manner has, thus, in the first place, bestowed on me the name *Ibn-i-Maryam* (Son of Mary), since it was necessary, it was essential, that in the early stages of my Dispensation I should be sorely persecuted by my own people ; it was essential that I should be called a *Kafir*, an accursed person, called the *Dajjal*—it was necessary that I should be dragged into the law courts, in unjust, highly vexatious, and troublesome litigation. For me, therefore, the first step on the ladder was that I should suffer at the hands of mine own people, as the Son of Mary did at the hands of his people. But, in the heavenly records, Isa, the son of Mary, is not the only name given to me : I have other names as well, twentysix years ago, which Allah made me put down in the pages of *Braheen-i-Ahmadiyya*. There is no Prophet of God whose name and qualities Allah has not bestowed on me. Therefore, as God has promised in *Baraheen-i-Ahmadiyya* — I am Adam ; I am Noah ; I am Abraham ; I am Isaac ; I am Jacob ; I am Ismail ; I am Moses ; I am David ; I am Isa, the son of Mary ; and I am Muhammad, in a sense and manner I call *burzi* — just as God has given me all these names in this book, the earliest, and the foremost of all, of which I am the author ; and, in regard to me, Allah has been pleased to make use of the expression, جری اللہ فی حلل الانبیاء i.e. the Apostle of God, in the manner and mantle of all the previous Prophets. It is, therefore essential that a specific dignity and grandeur should come to be witnessed in me ; that one or the other quality of every Prophet should be manifested in my person and ministry.

Out of all this number, however, Allah has chosen that in the first instance, He made manifest in me the qualities

and attributes of the Son of Mary. Thus, at the hands of my own people, in fact at the hands of the people of all nations, I have suffered the persecution Jesus Christ suffered at the hands of the people of Israel. Even all this has transpired. In the next instance, however, for the task of breaking the Cross, Allah has been pleased to call me the Messiah, so that the Cross, which broke Jesus Christ to pieces, and inflicted grievous injuries on his person, should now come to be smashed by him - but with heavenly signs, not with human hands. For, indeed the Prophets of God are never left to be dominated and overpowered by others. Thus, it has come to transpire that, in the 20th century, God has so willed that, at the hands of the Messiah, the Cross should be overpowered.

Also I have been given other names as well, as I have stated already : the name of every prophet has been conferred on me. Accordingly, we find that in the country known as India, a Prophet of God has gone before, in the ages past, who bore the name 'Krishna' ; he was also called *Ruvaddar Gowpal* (i.e. destroyer, on one side, sustainer and developer, on the other). This name, too, has been bestowed on me. Since, therefore, the Aryan people, these days, are awaiting the second advent of the Lord Krishna, *I am that Krishna.* I am not making claim purely on my own behalf ; Allah has revealed to me, time and again, that the Krishna expected to appear towards the later days, was none other than myself - King of the Aryans. Research scholars and pundits in India agree this is the time when Krishna was to re-appear in this world. They are, in fact, waiting for his advent. Though people do not recognise me, at the present time, the days are coming, are very near indeed, when they shall thorougly recognise me, since the Hand of God shall make them perceive that I was the one that was expected to come.[1]

KHILAFAT LIBRARY

1 Tatimma Haqeeqatul Wahyee pages 84 to 87.

THE TRUTH ABOUT KHATM-E-NABUVVAT II

KHILAFAT LIBRARY

Khatm-e-Nabuvvat in the Light of the Holy Quran

The Late Hazrat Mirza Bashir Ahmad

Eng : N.R.A.G. Soofi

AS stated already, the Holy Quran holds pre-eminently the highest position of authoritativeness. We therefore initiate our discussion of the subject in hand in the light of this august source. It must be noted at the very outset that there is not even a single word or a fraction of a verse in the Holy Quran supporting an embargo on prophethood after the Holy Prophet (peace of Allah be on him and His blessings). On the contrary, rivers of divine grace and bounty flow in all directions and the Holy Quran is replete both with lucid pronoucements as well as subtle hints emphasizing greater volume in the current of the Divine spring of bounties following the advent of Muhammad, the Prophet of Allah (peace of God on him and His blessings). All that the group holding the view that prophethood has ceased after the Holy Prophet (Allah bless him) have in support of their case is the verse :

ولا کن رسول الله و خاتم النبیین

This verse is in itself a moot one and cannot therefore be advanced as an adequate evidence in a controversy centring around its very concept ; for on no occasion do we find the Holy Quran contenting itself with a solitary verse in dealing with an important truth ; on the contrary the Word of God amplifies it with various verses in different places and in different forms, so much so, that it brings forth a veritable sun of arguments and evidence to illuminate and reinforce a particular truth.

Accordingly it says :

و لقد صرفنا فی هذاالقرآن لیذکروا و ما یزیدهم الانفورا

"We have verily expounded it in the Quran repeatedly so that they may learn".[1]

It stands to reason, therefore, to conclude that the utter silence of the Holy Quran on the subject after the solitary verse :

و لا کن رسول الله و خاتم النبیین

without following it up with any further reference elsewhere, in the sense which our opponents wish to impart to this verse and on the other hand refuting their contention and presenting the grace of the Holy Prophet (peace of Allah be on him and His blessings) as far more extensive in comprehensiveness, transcending in eminence and excelling in degree those of all the other prophets, clearly and conclusively militate against our misguided friends' concept of the verse under reference limiting and restircting the grace and blessings of the Holy Prophet (peace of Allah be on him and His blessings) and terminating the Lord's bounties after his advent.

KHILAFAT LIBRARY

In short, this is our contention and claim that there is not a single verse of the Holy Quran not even the verse :

و لا کن رسول الله و خاتم النبیین

(which is the subject-matter of discussion and which, as we shall presently prove, is not susceptible of the meaning our opponents would have us believe), in fact not a word in the Holy Book to countenance the view that the door to all categories of prophethood is closed after our Master Prophet Muhammad (peace of Allah be on him and His blessings) ; on the contrary there is immense evidence in the Holy Quran upholding the view that with the advent of the Holy Prophet, the Chief of Mankind, the Elect of all creation, the Seal of Prophets (peace be on him and Allah's blessings) the gates of Divine grace, mercy and bounty have been thrown wide open.

So far as the verse :

و لاکن رسول‌الله و خاتم‌النبیین

is concerned, as we shall presently show, it does not admit of the sense our opponents so unjustly force upon it ; on the other hand like the rest of the various verses it declares open the door of the Holy Prophet's unparallelled grace and unequalled bounty, which our kind friends are not disposed to see and appreciate due to their lack of insight.

KHILAFAT LIBRARY

According to the criterian provided by the Word of God, our foremost argument is that there is not a single verse of the Holy Quran which closes the door of prophethood in Islam or which supports the line of interpretation of the Quranic verse خاتم النبیین as adopted by our opponents. Had it been so, the Holy Quran would have thrown a flood of light on the subject. But the case is quite different. As a matter of fact, the door of the blessings of God has more widely been opened *after* the advent of the Holy Prophet than before. Would that our brethren in Islam understand this point.

Sura Fatiha and the Khatam-e-Nabuvvat

Now I take the verse from the Opening Chapter of the Holy Quran viz.

اهدنا الصراط المستقیم صراط الذین انعمت علیهم

"Guide us in the right path—the path of those on whom Thou hast bestowed Thy blessings."

This verse which is daily recited at least 30 times a day by all Muslims in their prayers brings good tidings to the followers of the Holy Prophet of Islam. In this verse God Almighty exhorts the Muslims to pray for the bestowal of those very rewards which He had bestowed on previous *Ummats*. It is evident that the verse does not ask the Muslims only to seek bare guidance. Had it been so, the portion of the verse, viz., 'guide us in the right path' would have served the purpose, the addition of the words صراط الذین انعمت علیهم would have been quite unnecessary. But the addition of the words shows that the aim is to create a passion in the hearts of Muslims for the

attainment of those rewards which were bestowed on the followers of previous prophets and to draw the attention of the Muslims to the fact, that the blessings and rewards which were individually bestowed on previous followers are to be collectively and consummately reserved for the Muslims. Accordingly the Holy Quran further explains this point :

و من يطع الله و الرسول فاولئك مع الذين انعم الله عليهم من النبين و الصديقين و الشهداء و الصالحين و حسن اولئك رفيقا

"And whoso obeys Allah and this messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs and the Righteous. And excellent companions are these." (4 : 70)

In this verse God Almighty classifies the recipients of rewards into four groups viz :

(a) The Prophets.
(b) The Truthful.
(c) The Martyrs.
(d) The Righteous.

KHILAFAT LIBRARY

In other words, a certain person attains to the status of prophethood on the basis of his personal capability, beauty of character and the need of the hour, and having attained communion with God is sent as a prophet to guide the people of the world. Another person attains to the status of *Siddiqiyyat* whose beliefs and actions become the very personification of right and truth and there is no disagreement between his words and deeds.

Yet another gets the rank of Witness (Martyr), his life and death being a living testimony to the Faith. And still another becomes of the Pious whose life is dedicated to virtuous activity so that he is constant in the true path.

Lo, here Allah the Supreme, enjoins on us through the Sura Fatiha the prayer, thus "O ye Muslims seek ye the way of the favoured ones who preceded you in receiving those boun-

ties ; nay gather ye in you all the bounties granted severally to those who were before you". He has been at the same time pleased to explain to us that these favoured ones are the Prophets, the Righteous, the Witnesses and the Pious. Both these clear-cut verses read together, conclusively establish the fact that the door to the favour of Prophethood is wide open to the Prophet Muhammad's people, the best of all the peoples. It is inconceivable that while, on the one hand, Allah, the Supreme, should teach us the prayer "O Lord enlist us among the favoured ones" and after explaining further that "by the favoured ones we mean the Prophets, the Righteous, the Witnesses and the Pious" and on the other hand should simultaneously shut the gate of these favours on the followers of His Chosen Prophet.

KHILAFAT LIBRARY

We sincerely commend it to a dispassionate and cool consideration of our readers with an open mind. When Allah the Supreme enjoins on us a prayer for enrollment among his favoured ones simultaneously categorizing these favoured groups as the Prophets, the Righteous, the Witnesses and the Pious, does the cumulative sense of the two verses dealing with this subject, mean anything but that the door to the grace of prophethood is as much open to this people who are by the grace of God, his elect, as are the doors to righteousness, martyrdom and piousness. Any other interpretation would expose the honour of the Holy God to the slur that while on the one hand He induces His servants to supplicate for a particular favour, on the other hand, He withdraws His extended hand forthwith, refusing to bestow the said blessing. Allah the High is too exalted and holy to be made fun of.

It is, however, a matter of indescribable pleasure (and it is truly a miracle of the Holy Quran) that even if the two verses quoted above are not taken together as we have done in the foregoing lines, severally too, they (the above-quoted verses of the Sura Fatiha and Sura Nisa) clearly and unequivocally stand for continuation of prophethood in the Muhammadan dispensation. The relevant words of the Sura Fatiha are reproduced below :

"Lead us along the right way, the way of those whom Thou hast favoured".

Now it is clear that, even in the absence of the verse of the Sura Nisa, the above quoted verse of Sura Fatiha is in itself a conclusive and sure testimony of the fact that Muslims are eligible to all the favours granted severally heretofore to the preceding dispensations. For, when Allah himself teaches a prayer to seek His favours in general terms and without any qualification or reservation, it would logically mean that doors to all the favours are open to the petitioner, as otherwise, the teaching of such a prayer would not only be ridiculous but also definitely useless. Therefore even if the verse of Sura Nisa which enumerates the categories of the favoured, is not taken into account, the very act of enjoining on us the prayer to seek favours granted to preceding peoples, is sufficient proof of the doors to all these favours being open to the followers of the Holy Prophet Muhammad (Allah bless him ever and evermore).

KHILAFAT LIBRARY

A question may arise here that the favours granted to the former *Ummats* also comprised the law-bearing prophethood and the independent prophethood and that doors to these have now been closed; the answer is that the point at issue concerns abstract prophethood and not a particular category thereof, and the door to general prophethood is still open. As far as (the termination of) law-bearing prophethood and independent prophethood are concerned, it is easily comprehended when it is realized that the category aspect of Prophethood is one of administrative necessity having no bearing on the grace angle of it. Since before the advent of Hazrat Muhammad the Prophet of Allah (peace of Allah be on him and His mercy) different nations needed different laws suited to their respective genius, Allah accordingly revealed different codes to various prophets. When, however, world conditions changed, and with the appointment of the Chief of the World, the Seal of Prophets (Allah's blessings be on him and His mercy) a final and global law was revealed for all mankind and for all times, naturally the need for the revelation

of a new law ceased. Likewise since the advent of our Holy Prophet (blessings of Allah be on him and His peace) who was the perfect and the perfected messenger and had been raised with mighty purifyfng properties through the grace whereof a follower could be eligible to the station of Prophethood, the door to independent prophethood, closed thereafter. But so far as general prophethood is concerned it remains open after him in the form of reflex-prophethood. The point at issue therefore is not a particular brand of Prophethood but abstract prophethood; the category aspect being irrelevant here and really related to the needs and conditions of time. And as we have explained, the need for law-bearing prophethood and independent prophethood having been satisfied with the advent of the Holy Prophet Muhammad (peace of Allah be on him and His blessings), as his law is complete and abiding and no new code is called for thereafter and because he is perfect and possesses extraordinary sublimatory powers, there remains no occasion for independent prophethood. In short, the issue relates to absolute prophethood and not to a particular category. Absolute prophethood is still in currency and not under a bar.

KHILAFAT LIBRARY

Again a question arises here that since according to the Quranic verse 'you are the best people raised for mankind', the Muslims excel all other *Ummats*, then how is it that while prophets like Solomon, Zachariya, John and Christ appeared in the Mosaic dispensation, so far only one prophet has been raised in the Muhammadan dispensation; if prophethood is a favour and if the Muslim *Ummat* excels others, there should have been more prophets in this *Ummat* than in the Mosaic dispensation. The answer to this question is that, while undoubtedly many prophets appeared in the Mosaic dispensation, they received the favour directly from God who commissioned them to serve the Mosaic law and people; they owed it not to their allegiance to Moses nor to his personal beneficience and therefore their advent in no way redounds to the superiority of the Mosaic dispensation. On the other hand, the prophet who has appeared in the Muhammadan dispensation, is a spiritual heir to the Holy Prophet (Allah's blessings on him and His peace), and his beneficiary, having received grace through subservience to him and in his disciple-ship. His advent

is thus, even as a single case, to the credit of the excellence of the Muhammadan *Ummat*. Answering this objection, the Promised Messiah (peace of Allah be on him) said :

KHILAFAT LIBRARY

> ''Naturally the question arises here that in the *Ummat* of Hazrat Moses many prophets appeared and in the *Ummat-e-Muhammadiyya* only one prophet has come so far, thus in the circumstances Moses holds the palm is an inevitable conclusion. The answer thereto being that the prophets coming among the *Ummat* of Hazrat Moses were all chosen by God directly without Hazrat Moses having any reference thereto. But in this *Ummat* there have been thousands who became saints through the grace attending their subservience to the Holy Prophet (peace of Allah be on him and His blessings) and also one who is both a follower and a prophet. This is grace abounding and not to be found in any other Prophet. Leaving aside the Prophets of Isræl, majority of the people of Mosaic dispensation were imperfect. Their prophets, as already stated, received nothing from Hazrat Moses and were on the contrary, chosen directly. But in the *Ummat-e-Muhammadiyya* thousands were made saints only because of having followed the Holy Prophet and also one became a prophet while at the same time remaining a follower.''[2]

The above-quoted explanation by Hazrat Promised Messiah is self-evident. Here I would digress a little for the benefit of those who are not conversant with spiritual truths. The above-stated explanation of the Promised Messiah (peace of Allah be on him) is a truth which cannot be explained in terms of historical fact or even rational theory but pertains to the sphere of personal experience and initiation in the spiritual realm. A deeper consideration would reveal that it really impliedly touches upon Promised Messiah's high spiritual station but it is relished only by those who are initiated in the spiritual realm and enjoy

a status of nearness to the Holy Lord and are acquainted with the precedence of others situated similarly in the Divine presence. Matters of spiritual realm are little known to those who have had no personal experience of such phenomena. Such secrets are known only to Allah to whom nothing is hidden or to such as have access to the Holy Presence, for, outsiders see nothing of the inner secrets nor are these matters within their purview. We praise the Lord for having granted us such a high-placed Imam who received, through the grace of his Holy Master, all the favours that were granted to the former people directly. In reference to this Divine grace says the Promised Messiah (peace of Allah be on him) :

KHILAFAT LIBRARY

"The Lord who gave the cup to the prophets gave me also the same cup brimful, He captured my heart and gave me his love.

"He became my teacher, through His revelation I have recognised God, through him I have melted my heart with this fire.

"The admonishers know not my condition
They haven't access to my elixir"[3].

I have so far confined myself to the exposition of the Sura Fatiha inasmuch as, it, by itself, distinctly opens the way to all the favours granted to preceding *Ummats*, for the *Ummat-e Muhammadiyya*.

Now I will adduce supporting evidence from the relevant verse of the Sura Nisa which, in a likewise manner, keeps that way open. The verse under reference, as quoted in the foregoing discussion, is as follows :

و من يطع الله والرسول فاولئك مع الذين انعم الله عليهم من
النبيين والصديقين والشهداء والصلحين و حسن اولئك رفيقا

"And those who obey Allah and Prophet are among those whom Allah has favoured, among the Prophets, the Righteous, the Witnesses and the Pious and a good company are these".[4]

This verse, it is noteworthy, clearly points out that the door of all the Divine favours is open to the true followers of the Holy Prophet Muhammad (Allah's blessing and peace be on him) i.e. they can, according to their respective merits, join

Prophets, Righteous, Witnesses and Pious and the companionship of these is a blissful and holy boon. In other words, according to this verse, the station of the Holy Prophet (peace of Allah be on him and His blessings) is so exalted and so eminent that true allegiance to him can make a follower heir to the greatest spiritual favour and that there is no grace which is not within the reach of a faithful servant of his. In contra-distinction to this, while referring to the other Prophets, Allah the Great omits the word prophets and suffices only with "righteous and the witnesses".

الذين آمنوا بالله ورسله اولئك هم الصديقون والشهداء عندربهم

He says :

"Those who truly believe in Allah and His Prophet are righteous and witnesses unto their Lord"[5]

The clear distinction between the respective meaning of the two verses under reference is too strong evidence to leave any room for doubt in any mind as to the fact that, while the followers of the earlier prophets could become righteous and witnesses, they could not, by virtue of allegiance to them, be eligible to the grace of Prophethood, but that, on the other hand, the followers of the Holy Prophet Muhammad (peace of Allah be on him and His blessings) have, within their reach, the opportunity to attain to Poophethood through obedience to the Prophet, in addition to the opportunity to become righteous and witnesses, according to their respective merits.

If a question arises here as to the use of the word 'مع' in the above quoted verse of Sura Nisa, in the sense of 'with' and that it means that the followers of the Holy Prophet (peace be on him and His blessings) cannot become prophets but are only eligible to their company, this would be a narrow-minded construction ; because, actually the word 'مع' has not been used in respect of prophets alone, but has been used in respect of "those whom Allah has favoured", which term comprises all prophets, righteous, witnesses and pious alike. If therefore the word 'مع' is construed as '*with*' and thus the verse is rendered to mean that a Muslim cannot attain to the favour of Prophet-hood through obedience and allegiance to the Holy Prophet (peace

of Allah be on him and His blessings) but that he becomes eligible only to the company of prophets, then it must also be as a necessary cololary accepted, that (God forbid) no Muslim can enter the group of 'those whom Allah has favoured'... ..... he cannot be among the righteous, nor among the witnesses and nor even among the pious. This, every Muslim will agree, is evidently wrong. Besides, the word 'مع' as the Arabic idiom shows, *has been used in the sense of* 'مع' (among) on many occasions. Says the Holy Quran :

ربنافاغفرلنا ذنوبنا و كفرعنا سيأتنا وتوفنا مع الابرار

"O our Lord, forgive us our sins, cover our faults and gather us together 'مع' (among) the virtuous".

KHILAFAT LIBRARY

The our 'مع' in the above context has not been used in the sense of 'with'; as, it would, in that case, mean "grant it O Lord that our death takes place simultaneously with that of the virtuous." Here 'مع' stands for 'among' undoubtedly: the verse thus means "List us among the virtuous when we die and grant that we do not die sinning". An instance in point is a reference to Iblis in the Holy Quran which uses the word 'من' when it says :

و لم يكن من الساجدين

"And he was not (among) those who prostrated"

In another place referring to the same incident the Holy Quran uses the word 'مع' and says :

ابى ان يكون مع السجدين

"He refused to be 'مع' (with) those who prostrated".

The Quran has thus, so to say, confirmed through its own judgement that the word 'مع' can at times express the meaning of 'among'. In short, the use of the expression 'مع' in the sense of 'among' is a common place idiom, extensive use of which in the Arabic language is a matter of elementary knowledge. Strictly speaking similar expressions are copiously found in all languages. As an instance, in Urdu, the expression "so and so is with the Muslim League" does not convey the

sense that the person under reference is actually a non-member and only outwordly keeping a physical personal contact with that body. It in fact means that he is a member of the League and one of the leaguers. It is a great pity that the Maulvies of our times little ponder the verses of the Holy Quran and have been lost in the mazes of traditional fiction. Had they but reflected a little, they would not have been so obstinate about their interpretation of the word 'مع' as it could not be much of a stumbling-block. In fact, the intention in the use of the word 'مع' here instead of 'من' is to express a double-meaning composite of the sense of both the expressions simultaneously. In elaboration of the point a Hadis will be very relevant. As the Holy Prophet (Allah's peace and blessings be on him) has said, "the souls are grouped in classes" i.e. there are different categories of souls; souls having common affinities are attracted toward each other and are attached to one another in close unity. It is evident therefore that the use of the word مع instead of 'من' is intended to point to the elevating truth that the favoured ones shall, apart from joining the ranks of Prophets, the Righteous and the Witnesses, have in them the spirit of oneness; their community or affinity shall be expressed in terms of complete unity, mutual attraction and oneness, so much so, that they will be presenting a spectacle of distinct homogeneous classes. It is with this object that the verse ends with the expression "a good company shall they be", so as to point out to their espirit de corps homogenity and sense of spiritual oneness that permeates the mass of every 'favoured group'. It is in pointed reference to it that the Holy Prophet (peace be on him and His blessings) says:

الانبيا اخوة من علات امهاتهم شتى ودينهم واحد

"The Prophets are like unto brethern, their mothers are different but their father is one and their faith is one".

In the verse under reference also the word 'مع' has been employed in the composite sense of the terms مع and من to indicate this underlying spiritual affinity. It is a great matter of regret that the Maulvies of today who are utterly ignorant

of the Quranic beauty of expression and its inner realities, instead of diving in its depths, to discover pearls are content with the flotsam and jetsam of their own creation. They could see a wealth of wisdom and a depth of meaning in every letter and word of the Holy Book and its reason for preference of one term to another would have enfolded itself to them with the full weight of its significance.

will now cite a Quranic verse clearly promising the advent of Prophets in the followers of Islam:

KHILAFAT LIBRARY

Says the Holy Book:

يابنى آدم امايأتينكم رسل منكم يقصون عليكم آيتى فمن اتقى
و اصلح فلا خوف عليهم و لا هم يحزنون

',O ye children of Adam if Prophets come to you from among you reading my verses to you, then whosoever turns to piety and mends his ways, they shall neither fear nor shall they grieve"[8]

In the above verse, Allah, addressing all mankind through the Holy Prophet (peace of Allah be on him and His blessings), says, "If at any time in future Prophets appear among you (since appointment of Prophets from among non-Muslim nations has ceased) reject them not; but fearing God mend your ways as this is the only way to save yourselves from pain and grief". How clearly and unequivocally this verse, in a forceful language, opens the door to the coming of prophets, among the followers of the Holy Apostle Muhammad (Allah bless him) is evident. Would that people pondered these truths.

If a question is raised that the verse under discussion refers to past nations and not to future ages, he is invited to study the entire context of the subject and satisfy himself that the reference, in no way, relates to preceding periods. And when it clearly establishes the fact that it relates to future period of time and is not concerned with the past, it is the duty of a fair-minded person to ponder if there is not herein the greatest argument in

favour of continuation of Prophethood—the Holy Quran emphatically sending forth the call in so many words 'O ye the seed of Adam, give your ears and hear, there will appear among you Prophets at a future period of time and they will be from amongst you and shall be subservient to and beneficiaries of your prophet''. Friends and brethern I entreat you, weigh and consider seriously. This is a religious matter and no plaything. It requires a most serious and responsible attitude of mind. Deliberate well this verse of the Holy Quran and judge for yourselves whether it pertains to past age or to a future period. If it relates to the future, then does it not hold forth a promise of the appearance of Prophets ? If it is clearly established that the verse holds forth such a promise then do accept it for the sake of truth and fairness, as there is no greater guidance than the Quran and no greater misfortune than its disregard.

KHILAFAT LIBRARY

And if someone thinks that the verse under reference begins with the word اِن which means "if" and any statement which begins with "if" is not sure and certain, but it is doubtful of occurrence ; then this would display the ignorance of the man himself. For, the word اِن or "if" does not entertain any doubt here but it bespeaks of the wisdom of God. The fact of the matter is that many a nation had to join the fold of Islam, after the Holy Prophet (peace and blessings of Allah be on him) the word اِن or "if" requires all those newcoming nations to be on the alert and prepared to accept and follow the Prophet who was to appear after the Holy Prophet. It could not be predicted from which nation that prophet would be raised. He might appear from among the Arabs, the Mughals, the Turks and a host of others. Each and every nation as it were is individually warned to be cautious. In other words, God addresses to each and every nation and says, "If the prophet appears from among you, if the Prophet appears from among you". By using the word اِن (if) God does not mean to say that the appearance of a prophet after the Holy Prophet of Islam is a doubtful affair and suppose someone comes at all, he might be accepted. Such a statement would altogether be meaningless, and it is far beyond the dignity of the Holy Quran to make such meaningless statements. Again, the objection might be raised

that the verse in question contains the word رسل (prophets) which refers to the plurality of prophets while the fact is that there has appeared only one prophet (Ahmad of Qadian) after the Holy Prophet of Islam. The answer to this question is that the critic should not be impatient. The world still exists and will continue to exist for generations to come and there is every likelihood of another reflex-prophet to be raised in future. Besides it is a matter of common knowledge that where a statement is to be made in principle in every language the usage of the plural noun instead of the singular signifies one person only. Moreover, it should be remembered that the person of Ahmad is compendious of various prophets of the world to which another verse of the Holy Quran alludes, viz.

KHILAFAT LIBRARY

واذا الرسل اقتت

"And when the Messengers are made to appear at the appointed time." But space does not allow me to dilate upon this point in greater detail.

Now I propose to deal with the verse which forms the crux of the entire problem and which according to the wrong construction put upon it by our opponents, is supposed to bolt the door on prophethood. On the contrary, as it will be presently evident, this verse elevates him to the eminent station of prophet-maker (peace of Allah be on him and His blessings). Says the Holy Quran :

ما كان محمد ابا احد من رجالكم ولكن رسول الله و خاتم النبيين

"Muhammad is not father to any of your males but he is the Messenger of Allah and the Seal of Prophets".[9]

Before expounding the meaning of the above verse, it seems necessary to go into the circumstances surrounding its revelation so that the grounds for and the historic background against which the Holy Prophet (Allah bless him) has been designated 'the Seal of Prophets' are taken into account. It must be recalled in this

connection, that, as Heaven would have it, all the Holy Prophets' male children born of Hazrat Khadija, the Pure, (may Allah be pleased with her) died while he was still in Mecca. This gave an occasion to the evil-minded unbelievers to taunt him and say that he was a fruitless tree and without issue and that after his death his chapter will be finally closed. In reference to it Allah revealed the following verses :

انا اعطينك الكوثر فصل لربك وانحر ان شانئک هوالابتر

"We have granted thee abundance : pray therefore to thy Lord and sacrifice, verily thy enemy is fruitless (without issue)" [10]

KHILAFAT LIBRARY

When later the Holy Prophet migrated to Medina, here he disowned Zaid as his son on the ground that in accordance with Divine Commandmant an adopted son could no more be treated as son. This again gave occasion to the accursed infidels to repeat the taunt saying that the repudiation of his adopted son had advanced a stage further still his aberrativeness, which had been completed after the demise of his son earlier. On this occasion was revealed the verse under reference which announced that while, Allah had in His wisdom so willed it that the Prophet should have no male issue, but as the Messenger of Allah he was the spiritual father of countless children and among Apostles the Seal of Prophets under whose wings Prophets and apostles shall receive tuition : he therefore is not without issue and is on the contrary the founder of a glorious spiritual dispensation and chief among the forerunners and succeeding generations.

This is the historic background against which the verse, under reference was revealed, with the word 'Seal of Prophets, as its greatest highlight. It is deeply to be regretted that the expression which is so eloquent of the illustrious status of the Holy Prophet (peace of Allah be on him and His blessings) has been misconstrued as "the terminator of Divine grace", It is interpreted as drying up the stream of prophethood after him and that irrespective of the fact whether a person be his disciple, follower, and servant, there is no more any one worthy of being a prophet. But as we will presently prove this as

wholly incorrect, as both according to Arabic idiom and the background against which it was revealed, it is susceptible of only two interpretations.

> *Firstly*, "Muhammad is not the father of any of your males but as the Messenger of Allah he is the spiritual father of all the faithful, even Seal of Prophets and as such a father to them, (Prophets) as well and there shall not be a prophet henceforth as does not bear his certifying seal."
> *Secondly*, "Muhammad is father of none of your males but as the "Messenger of Allah, he is the spiritual father of all the faithful and as a Prophet he holds a position of such eminence as is unexcelled and in virtuous station he stands unique, at the last point of the pinnacle of excellence."

KHILAFAT LIBRARY

According to Arabic idiom both the above constructions are correct but, the former is far more so in view of the content-matter of the verse and its back-ground. Whichever of the two meanings is preferred, the conclusion is obvious that the verse is not susceptible of the sense of termination of every category of Prophethood after the Holy Prophet (peace be on him and blessings of Allah) which the non-Ahmadi Ulema wish to impart to it.

The internal evidence consists of the combined content of the two words 'لاکن' and 'خاتم' of this verse and without a reasonable interpretation of the combined sense of these two expressions, the meaning of the verse becomes incomprehensible. According to Arabic usage the expression 'لاکن' is employed invariably to convey an import which is opposite to the intent expressed in the preceding part of speech, or to remove a doubt created by an earlier statement. For instance, if the preceding part of a sentence is of a negative character, the expression 'لاکن' is employed to emphasize a positive aspect in contradistinction to the preceding import and vice versa. This usage is termed 'adversative conjunction' in Arabic and all lexicons agree on its employment being limited to the sense of clarifying any

possible doubt that an earlier statement may prompt. In the light of this exposition it will be clear that the expression 'خاتم' (Seal of Prophets) if understood as bearing the import preferred by the opposite part, would render the expression 'لاکن' as altogether meaningless, thus making the verse equally meaningless. Taken in this sense the verse will be capable of the following rendering :

KHILAFAT LIBRARY

"Muhammad is not the father of any of your males but a terminator of Prophets".

Leaving alone God, the Knowing, the Wise, no man of the average level of commonsense, can be capable of such meaningless speech wherein the preceding interjection 'لاکن' as well as the one following it, carry the same import and instead of removing an earlier doubt only confirm it. As an instance in point the following sentence would make an apt illustration :

"All the persons got up but Saeed too got up".

Can any sensible person talk such nonsense ! Can a perfect and eloquent book like the Holy Quran carry such a meaningless expression ? Reflect in the name of God and say whether, in fairness, the interjection 'لاکن' is susceptible of the meaning that our opponents seek to import to it ? On the contrary, the construction that we advance accords an appropriate sense to interjection 'لاکن' leaving little room for any complexity. Our interpretation is hereunder :

"Muhammad is not the father of any of your males but spiritual father of all the faithful, even of the prophets".

In the above construction the interjection 'لاکن' carries a most appropriate import.

In the verse under reference the other important word is 'خاتم' which occurs with fatah of 'ت' in the versions of the Holy Quran currently accepted by both Ahmadies and non-Ahmadies. It is, however, true that it occurs in one version with 'زیر' on 'ت'. Whichever of the two readings is accepted, the verse is not sus-

ceptible of the sense of cessation of Prophethood in either case. The use of 'خاتم' with fatah on 'ت' in the sense of Seal, as noted in lexicons, further elaborates this point. According to Tajulurus 'خاتم' (Khatam) is the seal that is stamped on wax, earth or paper. As an instance a reference to Hadis will show that our Holy Prophet (peace be on him and blessings of Allah) used to affix his seal to the evangelistic despatches he addressed to the Emperors of Byzantine and Iran. In this sense the verse would mean :

KHILAFAT LIBRARY

> "Muhammad is not, in physical relationship, the father of any of your males but in the spiritual sense, as a Messenger of Allah, father of All the faithful and the Seal of Prophets and only one bearing his certifying seal shall henceforth be an accredited Prophet".

The above meaning is too plain to need any uncommon ability to appreciate. Besides, this meaning highlights the exalted rank of the Holy Prophet (peace be on him and blessings of Allah) and shows that he is not only a prophet in the popular conception of the term but a prophet-maker as well, unreserved allegiance to him meriting his spiritual care can lead one to the position of a prophet, thus making him the spiritual father of apostles. In short, if in the verse under discussion, his male progeny forms a negative quantity, on the other hand the adversative interjection of 'لاکن' confirms an alternate spiritual progeny, over and above he has been granted the Seal of prophethood and thus made the spiritual father of the Apostles. Besides we should bear in mind that since, symbolically the word khatam stands for a ring, an article of ornamentation, Khatamannabiyeen would mean a person who is an ornament of all Prophets i.e. one who adds lustre to their office. This meaning in itself constitutes a very delightful conception of the Holy Prophet's rank.

Even the rendering of the word 'خاتم' with 'زیر' under 'ت' does not mean cessation of prophethood. According to this, in simple and straight language, the verse would signify that all

the excellencies of prophethood reached their perfection in the person of the Holy Prophet (peace be on him and blessings of Allah) and that he is the Prophet-in-Chief, far from being the terminator of the grace called prophethood and not one who dried up a running stream.

KHILAFAT LIBRARY

According to the great lexicon, Aqrabul Mavarid, when it is said :

> "Allah caused all excellence to end with him it means that all excellence found greatest expression in him".

When it is said of an artist that a particular art ended with him, even a schoolboy knows that the person under refeence attained the utmost perfection in his art and not that there would henceforth be no artist after him. Such expressions are common in every language. Anyway its meaning even with 'زیر' under 'ت' is clear and too plain to present any difficulty. It is in this sense that Hazrat Maulana Rumi (died in A.H. 672) said in his Masnavi :

بہرایں خاتم شد است او کہ بجود ــ مثل اونے بودنے خواہند بود

> "He is Khatam for the reason of his being without a peer in bounty, both before and after (his time)."

Briefly speaking, the word 'خاتم' read in either rendering, with زبر on 'ت' or with 'زیر' under 'ت' (as it is found in the former form in all the copies of the Holy Book in Pakistan, India and other countries and in the latter form in some of the works embodying commentaries), does not carry the meaning of termination of prophethood. In the former rendering the expression means 'the Seal of Prophets', thus signifying that there shall henceforth be no prophet but one bearing the certifying seal of the Holy Prophet (peace be on him and Allah's blessings), his disciple, servant and spiritual beneficiary. With 'زیر' under 'ت' the expression indicates perfection in excellencies of Prophethood, thus elevating him to the top rank among Prophets, an eminence inacessible to others of the class. What

have our opponents to offer against this clear exposition ? The answer to this question is evident from the construction they put on the verse under reference. Their interpretation is as follows :

> "Muhammad is not physically the father of any of your male members but is a messenger of Allah and such a prophet as has put a period on prophethood after him".

Does this cheap and worthless construction compare in any degree with the rendering advocated by us in the foregoing lines ? Leaving aside unreasonable intransigence, a just minded person will feel in the heart of his heart that, on its own merits, our construction is by far the most appropriate compliment to the dignity of the Holy Prophet (peace of Allah be on him and His blessings).

KHILAFAT LIBRARY

In short the verse خاتم النبيين which is the foundation-stone of the view-point of opposition, endorses our stand as, instead of closing the door to prophethood, it proves that due to the exalted office of the Holy Prophet (peace of Allah be on him and His blessings) even his servants and disciples can, through his spiritual grace and with his certifying seal, attain to the excellencies of Prophethood. This is so, because he is the Supreme Prophet and with his emergence as the Chief all others automatically take the back seat. Moreover, he is not without progeny but he is the possessor of abundance and the spring of every spiritual grace issues forth from his august person and all the former generations and the latter ones bow their heads to him in obeisance. It is therefore that he says :

انا سيد ولد آدم و لافخر

> "I am the chief among all the progeny of Adam and I pride not thereon".

And he again says :

لو كان موسى و عيسى حيين لما وسعهما الا اتباعى

"If Moses and Jesus were alive they would have no alternative but to follow me".

How exalted is his eminence and how elevated his rank—not only his predecessor-prophets even the Messiah of our days at whose hands Islam is destined to achieve its renaissance in its second cycle, are lined up with his servants and his holy seal is certifying the *bonafides* of those who have been and those who shall follow. Bless the Prophet O Lord and his generations and grant him peace. Amen !

KHILAFAT LIBRARY

(Continued)

---

1 Sura Bani Israel verse 42
2 Haqiqatul Wahi Footnote Page 28
3 Nazulul Masih
4 Sura Nisa verse 70.
5 Sura Hadid verse
6 Sura Araf versd 12
7 Muslim Ch : Fazail Isa'.
8 Sura Araf verse 30.
9 Sura Ahzab verse 41.
10 Sura Kausar.

Letter from America

My immediate impressions of America were of its bigness, its bustle and its towering skyscrapers. Its busy streets, swift flow of traffic, multi-merchandize stores, colourful dresses, warm smiles, piping hot coffee, all gave it a popcorn atmosphere, radiating energy, faith, courage, hope and an over-powering sense of fellow-feeling.

KHILAFAT LIBRARY

Only recently America was in its big buying spree with millions of dollars going down the drain in liquor, part of the sacrament justifying drinking orgies of the holy Xmas week. The weather was pleasant and bracing and bright as there had been no snow during the season. Heavy traffic took heavy toll of lives, deaths in many cases being due to drunkenness which can hardly be cut down as the debatable point here is not whether liquor should be banned as injurious to health, happiness and life itself; the point in many states is raised often about the level of drinking age whether it be 18 or 15 or 16—a totally meaningless but mild controversy in view of the fact that it would be hardly practical to enforce such a law in a society overrun by teenagers who discard fashions and fads as quickly as they set the pace and are in short a problem generation.

State of the Union Message

The new year began with the eagerly awaited momentous event the U.S. President's "State of the Union Message". It evoked a lot of applause and a good measure of criticism. I was, personally speaking, deeply moved by the sincerity of Mr. Johnson's tone. His determination to attack poverty, to restore equality of rights and his declaration of war on crime and on disease were laudable aims worthy of the aspirations and duties of any Muslim society. The President re-affirmed the principle of self-determination "the right of each people to govern themselves and shape their own institutions. For, a peaceful world order will be possible only when each country walks the way it has

chosen for itself". Philosophizing on the theme, the President observed "History is on the side of freedom. It is on the side of societies shaped from the genius of each people". I listened with wrapt attention, at the same time wondering if the President had Kashmir in his mind besides Viet Nam. I hope he had. He was for peace in Viet Nam and for qualitative improvement in social amenities and for a richer and ampler life for Americans and beautification of cities. That was his idea of the Great Society he has set out to build. A section of intellectuals while upholding the principles of democratic life and equality of all citizens, took strong exception to the measures that the President or the Administration must reasonably take to achieve objectives. The shift of the economy of scarcity to that of plenty must perforce shift the gravity of economic power from the private to the official sector which means the imposition of a totalitarian type of machinery at the top, they argue. Obviously the battle for the Great Society at home is going to be as tough as the battle underway in Viet Nam.

KHILAFAT LIBRARY

Viet Nam

For quite a few tense moments the world in general and the U.S. in particular awaited a response to its peace "offensive". Hanoi gave a rubuff and so did Peking. Air bombardment operations have been resumed but the American High Command has been warned to keep a respectable distance from the Chinese mainland as Capitol Hill is not inclined to start war in South East Asia. At the same time U.N. Security Council has been requested to bring peace to war-hit Viet Nam. The air and ground battles and the peace-through-U.N. efforts both have been coordinated to force Hanoi and allies to the conference table.

War on Poverty

At home the crack down on poverty is proceeding apace through slum clearance, increased employment opportunities, job-training courses, improved unemployment insurance, community development projects, expanded health measures and rent supplemental plans to aid the poor.

Even these programmes have their critics. It has been pointed out that in some private employment agencies 'tokenism' is the rule—a couple of Negroes are employed on low-paid jobs and the idea is satisfied. An outspoken critic is Casey Haden, (New Republic, Jan 22, 66) who feels that all aid programmes smeek of paternalism and a superior way of looking down upon the depressed race as incapable of "democratic decision-making" they are being 'helped' to be 'ready' to fit into existing patterns of power and to qualify as full human beings. The remedy, she suggests, is 'the creation' of intitutions of power for "those who have no power". This criticism does not come from professional critics or columnists only. Even Vice-President Humphrey is far from satisfied with the occupational status of the coloured Americans. He thinks it did not make any noticeable improvement in the last 20 years. Speaking recently at the Plans for Progress Fourth Annual Meeting, he called for accelerated and combined government and industry efforts to close the employment gap and urged equal opportunity to black and white in hiring and promotion. In his view, with the rate of progress made in this direction so far it may take the Negroes until the year 2490 to catch up.

AFAT LIBRARY

The drive for restoration of civil rights to the excluded Negroes is, however, gaining ground even in deep South, the stronghold of racist Whites. The Federal district Judge Harold Cox of Jackson, Mississipi, ordered the chain of Primos resturants to drop all racial barriers and serve all customers on equal basis; this ended a 3 - year court-battle. Similarly Kentucky, another Southern State, passed a sweeping civil rights law terminating discrimination against Negroes. Two years ago the legislature of the state would not let the bill come up to the floor; "integrationists" had staged a 7-day 'sit in' and 'starve in' protest rally in the gallery of the House !. Virginia is preparing to abolish racially segregated seating in the Chamber's gallery. An Equal Opportunity Commission may be the next step directed to resolve segregation. In North Carolina, the dental society, a lilly-White organization, has been reprimanded by Federal Appeals Court (Richmond) for keeping coloured dentists shut out. The biggest step to segregationists, however, came from Mississipi where 2½

years ago Federal troops had to intervene to get a Negro student admitted to the University; the Supreme Court of the State has ruled against exclusion of coloured citizens from jury panels, a long-established practice.

Voteless Citizens

The greatest disability of the Negro in U. S. has been his voteless status imposed on him by trickster-Officers, who would not register him qualified to exercise his franchise right. The law is clear now and provides easier registration. Voter registration is open to all Negroes who want it; that is the official position as expounded by the Attorney General and seconded by the President. Speaking to the National Newspapers Publishers Association, Mr. Johnson said "Registration has increased from 100,000 to 200,000 in Alabama and we hope to increase that number to 250,000 by summer. In my state of Texas there are enough coloured voters to swing an election".

The newly-elected Governor Richard Hughes of New Jersey declared in his inaugural address that his administration would be a human and civil rights administration and that nobody would be denied employment or other benefits on grounds of race, colour or religious beliefs. The civil rights movement seems to be gaining ground in stubborn areas in the Dixie-land, the traditional stronghold of the White overlords. The Tuskegee, (Alabama) city council passed a ruling ending discrimination against coloured citizens in city facilities. The coloured are, however, not satisfied. The extremists among them have grown harder and more determined to push on the fight for equal rights in every branch of life. John O'killens, author of '*Black Man's Burden*' advocates nonviolence as a tactic to the extent that it keeps the White nonviolent. He feels "there is a psychological need for the coloured man to parctise violence against the White man." But he checks his ruminations with the remark "to the extent the Fedral Government refuses to defend us, coloured people must defend themselves".

China

The proposal to U.S. favouring a dialogue with China in the shape of mutual trade and aid *(Review of Religion)* Dec. 1965) found an echo in the 10,304,000 membership Methods Board of Missions, in a meeting held at Buck Hill Fall, Pennsylvania, last January, urging President Johnson to appoint a commission of private citizens to study and review U.S. policy in relation to Mainland China; it viewed with serious concern the possibility of military conflict between U.S. and China and recommended careful study of their proposal "to establish communication with China by starting free travel, commerce, cultural exchanges and negotiations on disarmament and nuclear test ban".

KHILAFAT LIBRARY

NewArk N.J. A. G. Soofi

BOOKS ON ISLAM
AND ON
COMPARATIVE RELIGIONS

1. **Ahmadiyyat or the True Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245 PP.
2. **Invitation to Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 345 PP.
3. **What is Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88 PP.
4. **New World Order of Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117 PP.
5. **Islam in Africa** *by* Mirza Mubarak Ahmad
6. **Our Foreign Missions** *by* M. Mubarak Ahmad
7. **Where did Jesus Die** *by* J. D. Shams
8. **Islam** *by* J. D. Shams
9. **The Christian Doctrine of Atonement** *by* Dr. Mufti Muhammad Sadiq D.D. S.S.P. (London)

Can be obtained from :

The Review of Religions
Rabwah, West Pakistan.

KHILAFAT LIBRARY

PSALMS
OF
AHMAD

By

SUFI A. Q. NIAZ

Price Rs. 10

Can be had from :

THE REVIEW OF RELIGIONS
RABWAH, West Pakistan.

Regd. L. No. 5746

'Al-Bushra'

Illustrated Quarterly Journal in Arabic.

Published by :

Al-Jamia Ahmadiyya, Rabwah,
West Pakistan.

ARTICLES CONTRIBUTED BY
EMINENT WRITERS OF THE ARAB WORLD.

Annual Subscription :

Pakistan Rs. 5.00
Other Countries Sh. 10/-
—Post Free—

KHILAFAT LIBRARY

The East African Times

AN ENGLISH LANGUAGE MAGAZINE

Published fortnightly in

K E N Y A

on

CULTURAL, SOCIAL, RELIGIOUS, EDUCATIONAL,
POLITICAL AND CONTEMPORARY AFFAIRS OF
KENYA AND E. AFRICA.

Annual Subscription Sh. 10/-

Write to :

P.O. Box 554
NAIROBI, KENYA